

SUPPLEMENT

TO THE

NONCONFORMIST.

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[GRATIS.]

The Anniversaries.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held on Wednesday in Exeter Hall, the Earl of Shaftesbury in the chair. It was, as usual, very numerously attended. The noble Earl was supported by the Bishop of Carlisle, the Dean of Carlisle, Lord Charles Russell, Sir Thomas Lloyd, M.P., the Hon. A. Kinnaid, M.P., Mr. S. Gurney, M.P., Mr. W. S. Allen, M.P., the Bishop of Victoria, and a numerous body of the clergy of different denominations.

The Rev. CHARLES JACKSON commenced the proceedings by offering prayer.

The Rev. S. BERGNE read the annual report, which stated that since the establishment of the British and Foreign Bible Society more than 52,000,000 of copies of the word of God, in whole or in part, have been circulated from its depôts, while other kindred societies which have sprung out of it, and have been aided by it, have distributed about 40,000,000 of copies more; so that during the present century above 90,000,000 of copies of the sacred Scriptures have been put into circulation by Bible Societies alone in various parts of the world. The number of languages in which the Bible is circulated has been raised from 50 to above 170, while the number of versions of the Holy Scriptures hitherto completed (there being sometimes more than one version in the same language) is 213, the preparation of which has been promoted, directly or indirectly, by the British and Foreign Bible Society. In above thirty instances languages have been for the first time reduced to a written form, in order to give the people speaking them the Word of God. In addition to its labours in Great Britain and Ireland, with its colonies, and the circulation of English Scriptures to the extent of 30,000,000 of copies, the society seeks to prosecute its work in all the countries of Europe, as well as in the Asiatic and African continents, in Madagascar, the islands of the South Pacific, in South America, Mexico, Labrador, and Greenland; and is ever ready to supply all Christian missionaries with the Word of God for the Pagan millions of the world. The receipts from ordinary sources for the year ending March 30, 1867, have reached the sum of 171,923l. 12s. 8d., being 10,094l. 17s. 5d. in advance of the previous year. To this must be added 454l. 14s. 10d. received for the China Fund; 61l. 9s. 6d. for the special fund for India; 14,096l. 15s. 11d. further contributions to the Building Fund; and 972l. 4s. 8d. for the Paris Exhibition Fund; making a grand total of 187,508l. 17s. 7d. The sum applicable to the general purposes of the society is 87,760l. 16s., being 7,235l. 4s. 10d. more than was received under this head in the preceding year; the receipts for Bibles and Testaments have reached the sum of 84,162l. 16s. 8d., showing an increase of 2,859l. 14s. 3d. The ordinary payments have amounted to 196,258l. 13s. 3d.; and adding the sum paid on account of the Jubilee, China, and India Funds, the total has reached 202,318l. 5s., being 19,916l. 1s. 7d. in advance of the previous year. If to this sum be added 14,127l. 12s. paid on account of the society's new premises, it will be seen that the total expenditure of the year has amounted to 216,445l. 17s. The society is under engagements to the extent of 109,502l. 14s. 10d. The issues of the society for the year are as follows:—From the depôt at home, 1,393,976; from depôts abroad, 989,404; total, 2,383,380 copies.

The CHAIRMAN, in his opening address, described the impressions made upon his mind by a recent visit to Paris. He said:—

The debt we owe to the Imperial Government for the large amount of liberty and privilege that they have accorded to us is one that demands our most serious gratitude. Everything has been done that can do honour to religious liberty; and when we opened that inaugural meeting in the Hall to be devoted to religious purposes upon a Protestant foundation, the illustrious Guizot was present, and he said to me, and said afterwards in his public discourse, "This is the greatest triumph of religious liberty that has been achieved in Europe for the last two centuries." (Applause.) Now, they have granted to our works—to the various copies of the Bible in several languages—a noble position as to one-half of them; and Mr. Cole promised me before I left Paris that to the other half an equally good position should be assigned: so that all who frequent the Exhibition may have the means of seeing the great results produced, under the Providence of God, by this society—the hun-

dred of languages into which the Word of God has been translated, and the efforts that have been made and that are still in progress. But I must venture to counsel that upon all occasions we should practise the greatest discretion. I am not saying that the limits of discretion have been overpassed, but it is possible that in the indulgence of a zeal, and a natural zeal, they should be overpassed. I think it desirable to inculcate the utmost discretion and care. (Hear, hear.) We must recollect that in France we are under a Roman Catholic Government; that we are in the presence of a Roman Catholic Church, and have to deal with a Roman Catholic people, governed by Roman Catholic laws, and when such large and extensive privileges have been accorded to us, I think it would not only be injudicious but unprincipled to do anything that should in the least degree violate the confidence that has been reposed in us by the Imperial Government. I am somewhat inclined to believe that among the better class of French people—even among the ecclesiastics themselves—there is no disinclination now that the Word of God should be freely circulated. I believe that many of them see and feel and regard with apprehension the gigantic progress of infidelity that is invading France from all quarters; and I think, by God's enlightenment of their hearts, they have begun to see that the knowledge, the love, the full apprehension of His Word, are the only means by which they can withstand the great political, social, and religious perils that beset them on every side. (Hear, hear.) There is a very good feeling among the people themselves. A little incident occurred that struck me very much when I was in the large depot of our society. A number of persons was there to see the copies of Scriptures that were exposed for sale. My friend Mr. Kinnaid, who was standing near the table, took up a copy of the Gospels, and gave it to a non-commissioned officer in uniform, who seemed very active in observing all that was about him; and he said to him, "I give you this in the name of the president." I was close by, and the officer turned round and thanked me. But so deeply was he impressed, that he was not satisfied with thanking me at the moment, but he waited for me at the door, and said he wished again to express the deep sentiment of gratitude he had felt that I had put into his hand a copy of the Scriptures. He said moreover, "I wish not only in my own name to thank you, but in the name of all my comrades, to whom I shall read this book this very day." (Applause.)

Sir T. LLOYD, M.P., moved the adoption of the report, which was seconded by the Bishop of Carlisle, who said that while thinking over the matter of the meeting an anecdote occurred to his memory which appeared to him to be rich in instruction with regard to the great work in which they were engaged. In the year 303, when the last great effort was made by the Emperor Diocletian to extinguish the Christian name, he sent his soldiers to the great church of Nicomedia, who searched it with diligence, but they searched in vain for any visible symbol of the Deity, or outward signs of Christian worship. There were no banners, no crucifixes, no images in that building, noble as it was, and triumphing as it was over the very palace of the Caesars. But during their search they discovered a copy of the Scriptures of truth; this they seized and committed to the flames. This was the last great effort of Satan, whose aim was ever especially directed to the extermination of the sacred book. Satan was wise in his generation, because he knew well that so long as the Bible survived the Church would live.

The Rev. Dr. MILLER moved the second resolution:—

That this meeting desires to express its thankfulness to Almighty God for the liberality with which the work of Bible circulation has been sustained during the past year, and recognises in the enlarged sphere of the society's operations a fresh token of Divine goodness, and a renewed call to energetic action in this special branch of the Lord's service.

In the course of his speech the speaker observed upon the wondrous way in which God cut out a passage for His own word, through the sword and man's ambition; and then remarked that the events of the day, as recorded in the newspapers, were read by Christian men in a very different spirit from that in which they were discerned by men of the world. He regretted, however, the growing tendency of a portion of the press to treat in a flippant and sarcastic spirit the most sacred of all subjects—the inspiration of the Bible. He could wish that the great learning and talent, the vast intellectual power, and rhetorical skill which the press had at command were devoted to the advancement of the great truths contained in the Bible rather than being employed to scatter doubt and infidelity throughout the land. He had recently seen an instance of the sad effects produced by an article which had lately appeared in the *Pall Mall Gazette*, impeaching the authenticity of the Gospel of St. John, and declared that he would not for worlds bear upon his conscience the responsibility of being the author of such an article. He

then proceeded to argue against the sophisms of the Tractarians, particularly dwelling upon the views put forth by Dr. Williams and Dr. Wilson in "Essays and Reviews," and quoted passages from the "Pentateuch," in order to show that so far from the modern discoveries of science being antagonistic to the Scriptural account of the operations of nature, they more and more, as they advanced, confirmed the truth of the Mosaic cosmogony. Another tendency of the present day was to underrate the Epistles of the New Testament. The Christianity of some men was the Sermon on the Mount, and the practical parts of the Bible—no dogmatic teaching. That was the reason they could not digest St. Paul, because St. Paul was "so painfully dogmatic." This, he thought, was a grievous error, the Epistles giving more of the full mind of Christ, Jesus speaking as truly from His throne in heaven to the Church by the power of the Holy Ghost as He spoke in the Temple, and in the synagogue of Galilee. The dissensions of the Church were an evil in themselves, but God educed good out of them—

Do not suppose that I do not long for unity; but it is not Dr. Pusey's unity, but the Bishop of Carlisle's unity. Widely as I differ from some of my Dissenting brethren here—and I have broken a lance with them before now, and may still, upon some subjects—I won't say I have a thousand times more sympathy with the Protestant Dissenter—the man who loves the Saviour, —I won't say I feel ten thousand times more sympathy with him than with Ritualistic clergyman, because, with the Ritualistic clergyman I feel no sympathy at all; and, therefore, it is useless to talk of proportion. We must be bold to assert this. I know what will be said next week perfectly well. If I am honoured with a notice, of course I shall have a handful of ecclesiastical Billingsgate. The hand that threw mud upon Bishop Jackson, of Lincoln, will not hesitate to throw mud upon the Vicar of Greenwich, if he is thought worthy of notice. But I say we want Churchmen not to be afraid to say this. If we look to the real unity of the Spirit, however much we may differ about Episcopacy and all those questions which unhappily divide us (and no man holds them more tenaciously than I do in their proper place), yet that unity is the one thing which is of most vital importance. I pity the man who cannot see that Episcopacy is not to be put in the same scale as justification by faith or the belief in the atonement of Jesus Christ. But, with regard to this society, how have all those things been overruled? Why, in this way. Not only by criticism, but actually by the dissensions of Christians, the Bible has been tested in more crucibles and in hotter crucibles than any book in the world. I should like to know whether the authorship of the Letters of Junius—whether the question as to whether Lord Bacon wrote any of Shakespeare's plays, or whether Shakespeare is the author of "Titus Andronicus," or of "Pericles," or the question as to the source of the *Iliad*, &c., have ever been subjected to such crucial tests and to such controversies as the question with regard to where this wonderful book came from. This book has been burned and drowned, and hated, and spit upon, and chained and shut up; and yet here it is, marching and marching; and we heard to-day, in spite of a financial crisis such as has been seldom seen—in spite of defection on the right hand and on the left, while some have gone to Rationalism and some to infidelity, yet here is the wonderful book walking on—the Word of the Lord has free course, and is glorified. I say that the very dissensions of Christian people have redounded to God's glory. Here are you Baptist ministers: how have you fretted over that word "baptism," so that there is nothing more to be said upon it! Here are you Presbyterians: how have you worried over your particular views! Well, we have agreed to differ. You have got your Presbyterianism; others have got their baptism of adults by immersion: but we are agreed to this, all of us, that this book is the Word of God, that in all our investigations we found nothing to shake our confidence in this, that it not only contains the Word of God, but that it is the Word of God from first to last.

The Rev. J. CALVERT, Wesleyan missionary from the Fiji Islands, was the next speaker. In the course of his speech he referred to the practice of cannibalism, which was not yet extinguished. Only just before he left on his second visit to Fiji a short time ago, a heathen chief had five Christians killed; the bodies of four he gave to his people, but the fifth he had reserved for his own repast, so that cannibalism was not yet extinct in that group of islands. The Fiji group consisted of eighteen inhabited islands, scattered over a surface of 800 miles of latitude and 300 miles of longitude. The mission was commenced in the year 1835, and he arrived there in 1838. Already God had given His blessing to the labours of the two missionaries that had preceded him, and about 200 persons were joined in Christian community. Then they had twelve chapters of the Gospel of St. Matthew, that had been printed by the

Rarotonga Mission Press, containing our Lord's incomparable Sermon on the Mount. The speaker entered into a detailed history, showing the manner in which the people of Fiji had been gradually furnished with copies of the Scriptures. He related the conversion of a Frenchman, who had been formerly an infidel, and who had been wrecked on the Fiji group of islands. This conversion was effected in consequence of the impression made upon the man's mind in witnessing the agonising death of a fellow-sceptic. After his conversion he desired to be usefully employed, and ultimately, through his instrumentality, a great many copies of the Scriptures were printed in the island, which were exceedingly useful until a larger supply was sent out by the British and Foreign Bible Society, to whom Mr. Calvert expressed his great acknowledgments for their kindness and liberality.

The Dean of CARLISLE was the next speaker, and in the course of his speech he asked them to suppose that it should please God to let loose upon them those novel heresies and those damnable doctrines destructive of the soul; that that great institution were to fall to the ground, and the greater institution of Christianity itself be overturned in this country, what then would be left? Why then, my lord, we could go to the Fiji Islands—(loud cheers), where I hope my reverend brother could promise us that we would not be killed. (Laughter.) And upon the shores of the Ganges, the Indus, or the Niger, evangelical truth driven out of England might find a home. (Cheers.) He had no wish to attribute to Dr. Pusey or anybody else anything that was unjust, uncharitable, or untrue, but we could have no fellowship with those who had fellowship with Rome. (Loud cheers.) "Brought up in the Church of England, which now cheers my old age, I am never likely to leave her, but I do not hesitate to say that if I am persecuted and driven out of her fold I may go to Geneva, but in Rome I will never seek a refuge." (Loud cheers.)

The Rev. J. G. ROGERS, B.A. (of Clapham), adverted to the remarkable fact that after sixty-four years of progress, they were there that day without any breach of their first principles, without any man being able to stand up and say that the Bible Society had departed from its catholic bases—

We do give—and I was very thankful indeed to hear, amid the other points in the admirable speech of Dr. Miller, this one point especially brought out—we do give on this Bible Society platform a beautiful example of the true unity of Christendom; and Dr. Miller seemed to me to indicate in the clearest and fullest way in what that unity consists. If this platform were filled simply by those who, while belonging to different sections of the Church, did not hold their own distinctive tenets with earnestness and decision, there would be very little credit in the manifestation of their union here to-day. But Dr. Miller said that he is a strong and earnest adherent of the Church of England, and that when it is necessary he will be prepared to break a lance with Nonconformists as he has done in past times. I, on my side, am just as decided and earnest in the maintenance of my views as Dr. Miller is in the maintenance of his; and it is the glory of our Christian union that, without abating one iota of our own principles, without compromising the slightest thing that we hold to be truth, we can meet each other here as Christian brethren, feeling that our unity is all the more manifest because of the diversity of sentiment in conjunction with which it exists. Some people have feared that our catholic principles are violated because when we are not on this platform we assert our own opinions and principles on other questions on which we are not agreed. I believe, my lord, that, with all our growth and progress, we have very much still to learn as to what real Christian charity is. (Hear, hear.) Men are very ready to be charitable with those who agree with them; the difficulty is for them to recognise the fact that other men do not see a particular thing in just the same light that they see it—that other men, starting from the same premises as they do, arrive at different conclusions; the difficulty is to feel that notwithstanding these diversities there is nothing to destroy mutual Christian love or to disturb co-operation in works of usefulness. Now we are here to-day to say that we have not found some third point between the extremes of our differences. We have not attempted to find such a point. We are here retaining firmly and earnestly every principle that we avow elsewhere; but at the same time we are here to declare that our love to Christ, our love to Christ's truth, our love to the souls of men, our love to the true Catholic Church, which has its sections in all branches of the community, is grander and nobler and stronger and more earnest than our attachment to any denominational distinctions. (Loud cheers.)

The Rev. T. NOLAN, in referring to his visit to New York last year in connection with the jubilee of the American Bible Society, spoke of the great work effected by that organisation the application of the electrotype to the printing of the Word of God, and the translation of the new version of the Arabic Bible, undertaken by Dr. Eli Smith and Dr. Vandyke—

In 1864 these two men, after sixteen years' almost continuous labour, brought to a conclusion the wondrous work of translating the wondrous Arabic version of the Scriptures, which the American Bible Society were electrotyping when I was present at the jubilee. Dr. Phillips and myself were taken to the Bible-house, and saw persons there in the act of electrotyping the plates. (Cheers.) I brought home a plate consisting of the first seventeen verses of the first chapter of Genesis, which was all that had been done up to that time. Of course, the committee of our own society felt the importance of that work. There are 150 millions of people upon the earth who read or speak the Arabic language. On reading an American treatise on the subject, I was surprised to find that the Arabic language is spoken by a greater number of the inhabitants of our world than any other living tongue. I had thought that our own language took precedence of it in that respect, but it appears that I was mistaken. It was, then, of great importance

that we should have a trust worthy version of the Scriptures in Arabic—a version that should conciliate the minds and not offend the tastes of those into whose hands it might fall; and sixteen years' arduous labour on the part of Dr. Eli Smith, and Dr. Vandyke, in connexion with the Syrian Mission of the American Board of Missions, led to the accomplishment of the object. They not only consulted educated natives, but in translating the Book of Leviticus they consulted artisans with regard to various technical terms which are there used. They took all possible care to secure a good translation, and, in the opinion of those who are most competent to judge, their labours have been crowned with success. (Cheers.) Thirty copies of every proof were circulated among those whose opinions were worth having. In 1864 the work was completed; and for the American Bible Society was resolved, notwithstanding the great difficulties and perplexities by which their country was surrounded, of applying the electric science to the printing of the Word of God. (Cheers.) There are, as I have stated, 150 millions of Arabic-speaking people on our globe. It would take the American press at Beyrout, with the sixteen hands employed there, 6,000 years to put the Word of God into the hands of every one of them; dividing them into families of five members, it would be 1,200 years before a copy could be put in the hands of every family; but with the electrotyping process, within 600 years a copy could be placed in the hands of 150,000,000 people. I may add that there has, it appears, been of late an increasing demand for the Bread of Life among those who seek the Arabic language. People are rising up and saying, "Give, give!" Of course it was to be expected that the British and Foreign Bible Society would not be behind in this case; they must have something to do with this great and glorious work, and accordingly they made application and got the use of the plates. Of course they were willing to bear a fair proportion of the expense, but the answer was, "You are welcome to the plates to the utmost, only take them without money and without price. And it was part of the pleasant duty of my rev. brother and myself, on the platform of the American Bible Society, to acknowledge that act of kindness and to accept it."

The Rev. Dr. PHILLIPS gave some further details of the visit to America, and of the cordial reception given to the deputation of that society. He stated that the American Bible Society, taking advantage of the jubilee, and of the increased means thereby placed at their disposal, were about to make a determined and honest effort to supply the liberated slaves through the broad South with the Holy Scriptures.

A vote of thanks to the Chairman was moved by the Bishop of VICTORIA, and seconded by the Rev. J. A. THORNE, from the United States, who said—

I wish to allude with emphasis, and to give prominence, to the fact that among the more recent of these signal Providences, is that which has broken down the barriers that excluded from the distribution of the Word of God one large section of our population—I mean the four millions of negroes in the Southern States. We have now among us there, not a slave but a free population of four million people, who are rapidly coming into the condition of citizens of our Republican Government. This new state of things adds very greatly, as your lordship and this audience must see, to the urgency of the need that that people should possess the Word of God. They are not now simply liberated from the chains of slavery by which they were held for nearly 100 years, but they are now, through the action of the central Government, and with the consent of the Southern States, being rapidly admitted to the full rights of citizenship, having placed in their hands the exercise of the suffrage, and thus being brought under the responsibilities of electors. Under these circumstances, it is most important that the Word of God, with its precepts and injunctions, relating to both civil and religious duties, should be circulated widely among these liberated people, so that they may be fitted for the position which the Providence of God and a course of events which no power on earth could arrest has given them. Let me add that there is now in our land an agency, the object of which is, by means of every application that can be used, immediately to educate these long-oppressed, benighted, and ignorant people, so that they may be enabled to read the Holy Word of God. And it is encouraging to know that we have abundant evidence that the prominent motive of these poor blacks for wishing to learn to read is, not a desire to be able to write their names in order to drop them into the ballot-box as electors, but a desire to read God's Word. (Cheers.) Of these four millions of free blacks, not less than one million are accessible to educational agencies, while of this million not more than one hundred or one hundred and fifty thousand are now under schooling of any kind. It will, then, at once be seen what a large work there is to be done among them. A preceding speaker quoted the language of a distinguished statesman, "Niagara was too great a gift for one nation, and so God divided it between two." In like manner I would remark that the education of these four million blacks in America is too great a gift for one nation, and should be shared with other nations; and I have come to Europe for the very purpose of asking the people of Great Britain and of the continent to co-operate with us in the education and uplifting of these poor blacks. (Cheers.)

The Earl of SHAPPEESBURY having briefly acknowledged the vote of thanks, the meeting was brought to a close by the benediction.

WESLEYAN MISSIONARY SOCIETY.

On Saturday morning, April 27th, the annual breakfast meeting in connection with the mission to China was held in the London Tavern, when the number of visitors was unusually large. Francis Lycett, Esq. (sheriff of London), presided, supported by the Rev. W. Arthur (president of the Conference), the Rev. G. T. Perks, M.A. (sheriff's chaplain), the Rev. J. Rattenbury, the Rev. G. Smith, the Rev. Dr. Osborn, and several of the leading laymen of the Wesleyan denomination. Mr. Sheriff Lycett made a spirited speech in favour of the special mission of the society to China, and several resolutions were spoken to by the Rev. G. T. Morrison, the Rev. R. Spence Hardy, the Rev. R. Stephenson, Mr.

S. Hill Smith (Sheffield), and Mr. J. J. Lidgett. From a statement given by the Rev. Dr. Osborn, it appeared that the society supported five missionaries in Canton and three in Hankow. Five preaching-places had been opened in Canton and one in Fatschau. The number of church-members, though small, was steadily increasing. A medical mission had been established in Hankow, under the care of Dr. Porter Smith.

In the course of the proceedings the Rev. W. PRESTON thus referred to some of the difficulties in the way of missionaries in China:—

There was a difficulty in the extreme vanity of the Chinese, in their conceit, in their prejudice against everything foreign, in their own moral theories, ancient and plausible, in their ancestral worship,—for, after all, this might be called the religion of the Chinese. They would laugh at the absurdity of bowing down to wood and stone; but in respect to the worship of their ancestors, they were most serious. It had been said that when the Romish missionaries first went to China they took no objection to the worship of ancestors. The matter was referred to the Pope, who declared that the worship was civil, not moral and religious. Some time after the matter was brought before another Pope, and he declared, infallible as his predecessor, that the worship was moral and religious, and should not be permitted to the faithful in China. The missionaries found this worship of ancestors to be a great obstacle. Then they had difficulties in the way of the learned and ruling classes. As to the learned, it often happened that a family would select one of its sons to be well educated, with the hope that, after finishing his education, he might bring honour and respect to his family. Now, if this son embraced Christianity, he could no longer go up to the annual and triennial examinations, for the reason that the essays composed by him had to be in accordance with the commentator, who ignored the existence of a personal God, and reckoned law and reason to be the only ruling powers in the world. The moment a man became a Christian he came into collision with the opinions of the educated. Then, again, in regard to the ruling class. They were required to present themselves on the birthday of the State gods and to worship them; but when a man became a Christian he could no longer retain office under the Emperor of China, because he was required to be an idolater.

The annual meeting of the Wesleyan Missionary Society was held in Exeter Hall, on Monday, the 29th of April. There was an overflowing attendance, and much enthusiasm marked the proceedings. The Right Hon. the Lord Mayor presided, supported by Mr. Sheriff Lycett, the Rev. W. Arthur, M.A., the Rev. E. Hoole, the Rev. Dr. Johnson, the Rev. W. M. Punahon, the Rev. G. Smith, Professor M'Cosh, LL.D., the Rev. J. Rattenbury, the Rev. R. Roberts, the Rev. Dr. Osborn, &c.

The Rev. Dr. HOOLE read an abstract of the report, from which it appeared that the total home receipts had amounted to 109,288*l.* 16*s.* 6*d.*, the total foreign receipts to 35,496*l.* 8*s.* 1*d.*, and that, including 3,355*l.* 10*s.* 2*d.* repayment of advances to the chapels in the West Indies, the grand total had amounted to 148,140*l.* 14*s.* 9*d.* The receipts from the home districts and Ireland, including the juvenile Christmas and New Year's offerings, exhibited an increase of 3,288*l.* 11*s.* 4*d.* when compared with the same items of the previous year. The committee gratefully accepted this further augmentation of income towards the 15,000*l.* increase required for the due support of the work as at present existing. The special contributions for Italy and China and India had very seasonably augmented the means at the command of the committee on behalf of the mission in those countries. The repayment of advances to the chapels in the West Indies was the commencement of an operation by which it was hoped that a great burden of debts would be removed from mission property in those islands. There was an increase of nearly 3,000*l.* in the foreign receipts. The payments of the mission had been 146,681*l.* 18*s.*, including the cost of the Canton and Hankow missions and of the mission in Italy. A grant had been made of 1,000*l.* towards the new mission premises in Paris. The total expenditure had amounted to 147,681*l.* 18*s.* Thus the income of the year had covered the expenditure, and left a small balance towards the reduction of the debt. At the same time, the committee wished it to be remembered that the regular receipts had been this year supplemented by liberal donations to the amount of 7,000*l.*, and by the repayment of 3,355*l.* advanced to chapels. Apart from these extraordinary helps, the income would have fallen at least 9,000*l.* short of the expenditure. Since the last anniversary, the society had sent out twenty-seven missionaries and twelve wives of missionaries. The report then gave details of the operations of the society in Germany, Italy, Ceylon, China, Continental India, South Africa, West Africa, West Indies, in France and Switzerland, Australia and Polynesia. It was stated that the success which had attended the labours of a native ministry had induced the committee to commence a training institution with special (though not exclusive) reference to candidates for the ministry raised up from among the native population. Plans have been arranged for the commencement of the work of a theological institute as soon as practicable. In the Cape Coast District about 150 adult heathens have embraced Christianity during the year. In the West Indies two districts present a small numerical decrease. In Ireland the latest numerical returns show a small increase, both in the number of chapels, of members, and of candidates for membership. The work in the Madras District has been carried on under great difficulties through the year.

Famine has pressed heavily on the native societies in some places, and sickness has compelled the return of several missionaries; so that the staff is seriously reduced, and likely to be still further reduced, from the same cause. This state of things has been, both to the brethren concerned, and to the committee, a cause of

deep regret; but they are not wholly without encouragement. The numbers in society are not fewer. A few interesting cases of conversion are recorded; some of those once in fellowship are reported to have happily finished their course. The Anglo-Vernacular Institution has been carried on without interruption, and the religious teaching has afforded considerable encouragement. The number of pupils is now larger than ever—viz., 290, and Mr. Burgess expects a further increase. Measures have been taken to foster and improve a native agency; and a commencement has been made of the translation into Tamil of Mr. Wesley's standard sermons. In the Mysore District, too, in the course of three years not less than eight effective labourers have by various causes been withdrawn from the field, while only three have been sent to it.

The reports of the last Australian Conference show an increase in the number of members in most of the districts, the largest being that in Fiji. The total number of members in the colonies is 20,638, being an increase of 1,036; and on the mission stations 28,795, being an increase of 849 in the year. The report concluded with an appeal for still further liberality and help from the churches.

The Rev. W. ARTHUR, president of the Conference, moved the adoption and printing of the report, and acknowledged the measure of prosperity, both spiritual and financial, which had marked the past year. Though their funds had prospered, the annual contributions of Methodists in England amounted to little more than a penny a-week. If they took the London standard, seven-and-sixpence per member annually, it would add about thirty-three thousand a year to their income, and their mission would be supported, and that terrible word retrenchment would not be heard.

The resolution was seconded by Mr. GEORGE LEEHAN, M.P. for York.

The meeting was then further addressed by the Rev. Peter M'OWAN, the Rev. Charles Garrett (in a very effective speech which the meeting enjoyed and listened to with the greatest delight though nearly an hour long), the Rev. Robert Spence Hardy; the Rev. R. Jones, of Dublin; the Rev. Dr. M'COSE, the Rev. T. B. Butcher, of Seacombe; Mr. Isaac Holden, M.P., the Rev. W. O. Simpson, missionary from India, and the Rev. W. Morley Punahon.

Referring to the annual sermon, preached at Great Queen-street Chapel by Dr. M'COSE, of Belfast, the *Watchman* says:—

There was an episode which took many rather by surprise. Referring to Ireland, the preacher spoke of the alternative likely ere long to be set before the nation—the endowment by the State of all religious bodies, including the Roman Catholics, or the disendowment of all; and expressed his belief that the day which should give to all "a fair find and no favour" would be a happy one for that divided country. This coming from a minister of a Church which is in receipt of the *Regium Donum* (though not himself a participant in it), was the more striking; and being uttered on such an occasion, showed how anxiously good men in the sister country are watching the progress of events, and will bespeak for them the sympathy of all.

RELIGIOUS TRACT SOCIETY.

The sixty-eighth annual meeting of this society was held on Friday at Exeter Hall. The chair was taken at half-past six o'clock by Colonel M. I. Rowlandson. The proceedings having been commenced with singing and prayer,

The SECRETARY read an abstract of the report, which stated that during the past year there had been published eighty-one tracts, besides broad-sheets containing hymns and texts, twenty-one books for adults, and eighteen books for the young. The total value of the grants made, had been 13,042*l.* 4*s.* 11*d.* Under the domestic grants were included tracts and books for sailors at all the ports, and for soldiers at the various stations. Under the foreign grants were included payments for the publication and circulation of vernacular tracts, periodicals, and books in France, where the Exhibition this year has given rise to special efforts and expenditure; and nearly every country of Europe. The foreign grants also include publications in Bengali, Hindi, Urdu, Marathi, Guzerati, Hindustani, Tamil, Singhalese, Telugu, Canarese, Malayalam, Tulu, Chinese, Malay, Arabic, Kaffir, and Efik, the language spoken at old Calabar. They also include large donations to the British possessions in Australia, Canada, and other parts of North America, and to the West Indies. The total receipts for the year were 110,774*l.* 19*s.* 3*d.*; the expenditure 109,209*l.* 7*s.* 3*d.*; the total issues from Paternoster-row, 38,720,491; probable from Foreign auxiliaries, 8,000,000, making a total of 46,720,491.

The CHAIRMAN then addressed the meeting, referring to the excellence of the society's publications, and pointing out that they repudiated the modern talk about an altar, and a sacrifice, and a human priesthood; they knew nothing about such things; but they exalted one name, one person, one work—the name, the person, and the work of our Lord Jesus Christ. They believed that the Gospel was God's grand recipe and specific for the cure of all ailments, but then they must neither be keeping back any element of it, nor be always presenting only a certain part, because in the latter case they would lose their sanitary power. They knew nothing of men being saved in churches. Their great object was to teach this that the poor lost sinner was to come, just as he was, to a risen Saviour—to Jesus, pleading His precious blood, and assured that then there should be a present and complete and personal forgiveness. He then referred to the spiritual claims of India.

The Rev. H. S. BROWN, of Liverpool, moved the adoption of the report and the appointment of a

committee for the ensuing year. He spoke on the subject of pure literature for the people.

At the present day there was an abundance of cheap and nasty literature, but there was a great deal of literature that was dear and just as nasty as the cheapest; and those stories of morbid feeling and of profligacy and crime which abounded in some of the periodicals that were published for the working people, were after all but the imitations, less skillful, and therefore possibly less insidious and less mischievous imitations,—of the far more clever originals that were devoured by their superiors in rank and fortune. The newspapers, of course, were read by all, or almost all, classes of society, and, of course, everyone must acknowledge their great importance and value. If they did not acknowledge it they would be reminded of it; for, he supposed, there never was an instance in which the newspaper press was so overdone with modesty as to hesitate one moment about blowing its own trumpet in full blast; and the man who, not having before his eyes the fear of that secret, and solemn, and mysterious person, the editorial "We," hinted even in the humblest manner that newspapers, like other institutions, might possibly be improved, if honoured with a notice at all must not be surprised if he should be either contemptuously snubbed or trounced until there was not a whole bone left in the body of his mind. Therefore, it was with great fear and trembling he approached that great Unknown, and begged a merciful consideration of his desire that he, she, or it, or they, or whatever it might be, would consider the interests of public morality a little more than had been the custom. He would say in all sincerity that the moral tone of the British newspaper was generally very high—and, if he did not think so, he was afraid that the apprehension of punishment which nothing but the newspaper could inflict would almost compel him to say it insincerely; but he really could say it sincerely. But while he greatly honoured the British newspaper, he must say that every specimen of it was not exactly such as could be approved. There were newspapers, metropolitan and provincial, which no man who had much regard for the interests of morality amongst his children and his servants could well take into his house, or allow to be about the house for everybody's perusal. Yet, as regularly as the morning came, the paper that was laid upon the breakfast-table was a paper which contained some most startling record of profligacy or crime. There were some papers particularly devoted to this delightful task of telling the world about its own abominations. He supposed there always had been a great demand for dirt of this sort; for there would be found no small amount of it in almost all periods of literature, and in various civilised countries of the world; and, although it was no great consolation to think that our ancestors were as bad as ourselves, it was some consolation to think that we were no worse than our ancestors. He did not suppose we were worse, but he thought we were quite as bad. Society would not tolerate the coarseness of the older books, but it did tolerate quite as much of real profligacy, and crime, and vice. The cooking was somewhat different, and the garnishing was somewhat different; but the meat, or, if they would have it, the poison, was substantially just what it was. There was a demand for this sort of thing, and, therefore, there was a supply; but while demand created supply, there were some things in which supply created demand. It was a far easier matter to raise the devil than to lay him again; and this devil of a bad and beastly taste in literature had been raised, and it would be very hard work indeed to overcome it, and to raise a better taste to take its place. These details of embezzlement, and of murder and suicide, and other and terrible things, we might rely upon it, were teaching somebody or other some branch of the devil's trade, and as one of the greatest scholars and philosophers of modern times had said, it was best not to read books in which one made the acquaintance of the devil. That was just the acquaintance that a man did make whether in novels he read of imaginary rascals or in police and assize reports of real ones; therefore he (Mr. Stowell Brown) certainly should like to see a little more interest taken in the cause of public morals. In regard to such reports in the newspaper press it struck him that the creatures who often figured so largely in those columns did not deserve to have so much remark attached to them, and they did not deserve to have such a fuss made about them. Why should Palmer, the murderer, have page after page; and Peabody, perhaps, an odd half-column somewhere? (Applause.) Let the misdeeds of men who violated all the laws of God and man just be dismissed so far as the press was concerned in a few strong, honest, manly statements, expressive of strong disapprobation, or, if they would, of execration. If the newspaper press was the leader of public opinion, let it show itself to be the leader of public opinion, and prove that public opinion was not leading it. If, indeed, it must publish brutality and rascality of every kind in order to command a circulation and make money, then let it confess that it did not lead public opinion, or taste, or feeling, but that it was just the mean and mercenary caterer of opinion, and taste, and feeling that was utterly corrupt and bad. He supposed there would be no difficulty in providing a large measure of pure literature for the working people if it was only made thoroughly and universally agreeable. The difficulty, perhaps, was to find a literature that should be pure and yet not dull, moral but not morose, and serious but not sad.

The Rev. W. HASLAM seconded the resolution.

The Rev. J. GRITTON, late Church missionary at Madras, moved a resolution relative to the usefulness of religious tracts on the continent and in India and China. He said that the very worst of our literature in England which dared to look in the face of day was better than a vast proportion of the literature which had been the only food for the minds and the only poison for the souls of the enormous population of India. It was a subject of great rejoicing, however, that the Christian presses of India were now, year by year, pouring forth floods of Christian books to drive these proceeds of heathenism from the field and supply something that would do the people good. From the mission presses had gone forth, during the past year, for the Tract Society, 563,000 copies of Christian books and tracts. There had been published by the same presses, and very much under

the same management, for the Vernacular Society of India, about 193,700 copies of various books and tracts; but this report did not include numbers issued from the London Mission presses and Church Missionary presses which were established in several places. He believed an additional 250,000 books and tracts had gone forth from these presses during the past year, making altogether something over a hundred million copies. It was a matter of great satisfaction that these books were now being largely sold as well as given away freely. For many years the missionaries scarcely ever sold a book in India: the hardest work he ever undertook in India was to try to sell these books, but he rejoiced to find there were now men who could preach the Gospel and then offer the book immediately afterwards for money.

The Rev. F. CANNON, A.M., chaplain of the forces, in seconding the resolution, spoke of a visit he had paid last year to the armies engaged in war, visiting altogether about two-thirds of the Prussian army, and seeing probably two-thirds of the wounded Austrians and Prussians in the hospitals. He believed his efforts had been crowned with success in many cases. He spoke in very favourable terms of the religious condition of the Prussian army during the march from Prussia to Bohemia. Not only did they observe the worship of God on the Sabbath, but every evening about half the troops attended services conducted by their chaplains; and great regard was paid to the observance of the Lord's Supper. As to the hospitals, he thought there must have been as many as twenty thousand wounded Austrians carried into Prussian hospitals, and treated by the Prussians with all the kindness and attention paid to their own men.

The Rev. J. WILLIAMS, A.M., chaplain at Milan, supported the resolution, and described the progress of evangelical truth amongst the Italians, which he attributed in a great measure to the distribution of tracts.

The Rev. Dr. SMITH, of New York, moved a vote of thanks to the chairman, and, having been seconded by G. H. DAVIS, Esq., LL.D., the motion was warmly acceded to. The proceedings closed with the benediction.

SUNDAY-SCHOOL UNION.

The various meetings in connection with the anniversary of this Union have been of an interesting character. On Tuesday evening, April 30, the Rev. W. Landels preached a sermon to teachers in the Poultry Chapel, taking for his text, "Be not weary in well-doing." On Wednesday evening, in John-street Chapel, the Rev. C. H. Spurgeon preached to senior scholars, his text being, "Oh, satisfy us early with thy mercy, that we may rejoice and be glad all our days."

On Thursday morning the twenty-second annual conference of representatives from the country unions with the committee of the Sunday-school Union was held at 56, Old Bailey. At eight o'clock about 150 friends met for breakfast, after which a prayer-meeting was held, presided over by the Rev. Dr. Spence. Mr. Burge presided at the conference. There were representatives present from Birmingham, Birkenhead, Bradford, Brighton, Derby, Halifax, and many other towns. After devotional exercises, the subject for conference was introduced by Mr. T. J. Cox in an interesting paper—viz., "The best means of training our Sunday-schools to an habitual attendance on public worship." Mr. Cox asked, Was the present provision for the attendance of Sunday-schoolers such as to attract and retain them? Were they not put into the most inconvenient places, and were not all the associations of chapel disagreeable in consequence? Again, Was not the contrast between the Sunday-school and the pew system very marked? Among the means of attracting, Mr. Cox suggested that there should be a realisation of the oneness of the church and school. Did not those who were exercised by doubt require a more intelligent treatment than that which they at present received? Might not many be retained in the school if they were trained with a view to some work, and had that work given them to do? These and a variety of suggestions came under review, each speaker being allowed ten minutes. Dinner was provided, which having been despatched, the conference resumed its sitting. Mr. BROCKELMANN, who is engaged by the committee in the work of Sunday-school extension in Germany, gave an interesting account of German Sunday-schools. The subject of the rating of Sunday-schools was then introduced, and eventually the following resolution, moved by Mr. HUGH BOORN, seconded by Mr. J. S. DAVIES, and supported by Mr. J. FORRESTER, was unanimously carried:—

That a deputation, consisting of representatives from this meeting, be appointed to confer with the members of Parliament who are willing to co-operate with the delegates from Lancashire, in reference to introducing a bill that exempt Sunday-schools from being rated.

The annual meeting was held in Exeter Hall in the evening, when there was an immense audience. The Hon. A. Kinnaird presided, supported by Mr. W. H. Watson, Mr. Groser, Mr. Hartley, Mr. D. Pratt, Mr. Charles Reed, Mr. S. Green, Rev. L. Wiseman, Rev. R. Robinson, Rev. W. Gill, Rev. B. Berry, Rev. R. Seddon, &c.

After devotional exercises, the CHAIRMAN said a very eventful year had passed since last they met together, and it was important when they met to have their minds solemnised, because in all missionary work it was well to reflect on the time in which they lived. The object of the Union was purely missionary, and he cherished the belief that there were none who were teachers who did not look for the salvation of the souls of the children. (Hear, hear.) It

was a great thing to reflect that nearly 8,000 had joined the church during the past year who were connected with Sunday-schools. The Chairman congratulated the Union upon its funds, expressing satisfaction that a year which had been marked by financial difficulties had not interfered with the income of the Union. (Cheers.)

Mr. W. H. WATSON then presented the annual report. After referring to the efforts made for extending the Sunday-school system on the continent of Europe, it stated that the Paris Sunday-school Society, in addition to its ordinary engagements, has been much occupied in an endeavour to make the present Exhibition at Paris subservient to the interest of Sunday-schools. They have agreed to erect a building in part of the Exhibition grounds, in which may be displayed all publications relating to the conduct of Sunday-schools. Towards the expense thus incurred, the committee have granted 25*l.*, besides a full supply of the publications of the Union. The society, however, have gone further, and have invited an international reunion of delegates from Sunday-schools throughout the whole world. This is to commence on Thursday, June 27, when the foreign delegates will be received by the president of the society, and reports will be presented on the present condition and future prospects of Sunday-schools in France and the adjoining French-speaking countries. Papers are to be read on the history, statistics, organisation, and influence of Sunday-schools in England, America, Germany, Holland, Italy, &c. The Sunday-school societies of these various countries have been requested to designate those who will present these reports, and who are requested to transmit them in sufficient time for translation into French. These papers will be read either entirely or partially, and will be supplemented by the addresses of the various foreign delegates. On the following Tuesday this interesting series of services will terminate with a grand *fete* of the Sunday-schools of Paris and the environs at St. Cloud. The committee have requested Mr. Charles Reed and Mr. Shrimpton, the Secretary of the Continental Sub-Committee, to undertake the responsibility of representing the Union at these various meetings. In directing attention to home proceedings, Mr. Watson said the income of the Benevolent Fund (exclusive of the Continental Fund) has amounted to 2,432*l.* 11*s.* 2*d.*; while the expenditure, including the sum of 75*l.* 11*s.* 8*d.*, the amount due to the treasurer at the commencement of the year, has been 2,259*l.* 1*s.* 1*d.*, leaving a balance in hand of 173*l.* 10*s.* 1*d.* The total number of schools, teachers, and scholars now connected with the union is as follows:—

	Schools.	Teach. ers.	Scholars.
9 Metropolitan Auxiliaries	668	14,868	164,526
162 County Unions	2,708	67,965	505,991
Total	3,376	82,833	670,517
Increase upon last year's returns (Country)	17	868	12,352
Increase upon last year's returns (London)	16	250	4,368
Total increase	33	1,118	16,720

At the conclusion of the report Mr. Charles Reed took the chair, in consequence of Mr. Kinnaird being obliged to leave for the House of Commons.

The Rev. A. M'AUFLANE moved the first resolution, which expressed thankfulness for the blessing which had attended Sunday-school instruction at home and abroad.

Mr. D. L. MOODY, of Chicago (who was introduced by the chairman as "an American cousin," and one who had proved himself the friend of education and of the coloured population of the Southern States), seconded the resolution. He said he thought if all the 82,000 teachers had been faithful there would have been at least one soul brought by each of them to Christ, and instead of 8,000 having joined the church, 82,000 would have joined. He dwelt upon the importance of individual effort, and gave instances of the good attending its exercise in his own country. He implored all who had no class on the Sunday to go at once and collect one together. He assured them that America was with them in the great work of sending the Bible to all nations, and he trusted the truths of that book would knit them together as the hearts of David and Jonathan. (Loud cheers.)

The next resolution (which rejoiced in the efforts which were being made to raise the social, and political, and religious character of the people) was moved by the Rev. LUKE WISEMAN.

A vote of thanks to the chairman terminated the proceedings.

LONDON CITY MISSION.

The annual meeting of the subscribers and friends of this society was held on Thursday morning at Exeter Hall. The chair was taken at eleven o'clock by Joseph Hoare, Esq., M.P. The proceedings having been commenced with singing and prayer,

The CHAIRMAN, in his opening speech, expressed his regret that the process of reduction had been obliged to be continued during the past year. The number of missionaries now at work was just twenty less than at the last anniversary meeting. The committee heartily hoped that they had, as it were, now touched the bottom. They believed that resources would come in to support the number of men who were at present at work, viz., 350, and they confidently expected that they would not have to go

below that figure. Looking, however, at the extent of work done by the missionaries during the past year, it was believed that there never was a year in the history of the society in which the labours of the men had been more useful, and more honoured and blessed of God. The missionaries had for a long time had free access almost everywhere where they had been visiting, but during the past year they had had communication with and access to large bodies of men in the metropolis in a way in which they had never before succeeded. He believed there were large bodies of workmen in factories and navvies on the railroad to whom the missionaries had been continually paying visits, and their visits were not only tolerated, but received with the warmest welcome, the result being in very many cases most happy and blessed. After referring to the success of the society's operations in Shadwell and near Victoria Park, he said the society desired that every part of this enormous London should be occupied by evangelical teachers of some sort or another. Great as the efforts made were, the destitution of London was still much greater than most people would believe. Was it credible that at the present moment there was a street in the Commercial-road where there were 200 families living, none of whom were in the habit of ever attending a place of worship? Yet it was perfectly true. It was nearly the same with regard to a street in Blackfriars, where there were 250 families living, only five of whom were in the habit of attending public worship. And this was the state of things after the labours for between thirty and forty years of this and kindred societies. Surely there was work for them yet to do. He trusted they would all take this matter to heart, and determine (God helping them) to do what they could to overcome this immense amount of spiritual destitution. The population was increasing at the rate of between 40,000 and 50,000 a-year, but he greatly feared the religious agencies did not increase in anything like the same proportion.

The Rev. JOHN GARWOOD then read the report of the committee. The following is a summary of the number of missionaries, their work, and its results, in the year 1866-7:—

Missionaries	351
Hours spent in domiciliary visitation	497,749
Visits paid	1,964,345
Of which to the sick and dying	286,302
Scriptures distributed	6,596
Religious tracts distributed	2,592,267
Books lent	53,044
Indoor meetings and Bible-classes held	44,291
Average attendance at ditto	31
Gross attendance at ditto	1,373,021
Outdoor services held	3,605
Average attendance at ditto	87
Gross attendance at ditto	315,437
Readings of Scripture in visitation	601,554
New communicants	1,356
Restored to church communion	217
Families induced to commence family prayer	680
Drunkards reclaimed	1,137
Unmarried couples induced to marry	254
Fallen females admitted to asylums, restored to their homes, or otherwise rescued	676
Shops closed on the Lord's-day	175
Children sent to schools	8,479
Adults visited, who died	9,969
Of whom, visited by the missionary only	2,904
The proportion visited by the missionary only	about 3 in 10

The receipts for the General Fund were stated to amount to 34,960*l.* 15*s.* 10*d.*, and for the Disabled Missionaries Fund 534*l.* 10*s.* 1*d.* There was a falling off in the receipts for the General Fund to the extent of 500*l.* 3*s.* as compared with last year, and the amount received was less than the expenditure by as much as 2,187*l.* 13*s.* 10*d.* This decrease, however, was solely attributable to the unusual smallness of the sum derived from legacies. The receipts from subscriptions, donations, branch associations, and other sources, showed an increase over other years.

The Rev. EDWARD HOARE, incumbent of Trinity Church, Tonbridge Wells, moved the adoption, printing, and circulation of the report, which was seconded by the Rev. LUKE WISEMAN, of Holloway. The latter, after eulogising in very strong terms the conduct of the city missionaries during the prevalence of the cholera, and referring to the success which they had met with, especially in reclaiming drunkards and fallen women, said a great deal of good was effected which could not appear upon any tabulated statement of results. There was one missionary who was employed specially amongst the Asiatics; and who could tell how many of these poor fellows who came to London in ignorance of the perils and dangers of this metropolis were saved from being robbed by those wretched crimps and rascals who invested almost every seaport! There were also missionaries amongst the Germans, and others amongst the Jewish part of the population.

The Rev. E. H. BICKERSTETH, of Christ Church, Hampstead, proposed a resolution against the decrease of the number of missionaries, and said that committee would allow no one to tamper with their undoubted right to be certified that the men whom they employed were men of faith and prayer. Some persons had been of opinion that it would have been better not to make the reductions which had been made during the last two years, but to come forward and make a more strenuous endeavour to procure the necessary funds. Whatever difference there might be upon that point, however, he rejoiced to think that the committee were now determined to make a stand, and he trusted they would be supported in it. The rev. gentleman then seconded the resolution, and it was unanimously agreed to.

The Rev. Dr. DAVIS, of the Tract Society, bore testimony to the zeal and energy of the missionaries, and also pointed out the arduous and discouraging nature of their duties, calling for an amount of self-denial in preaching the Gospel which few could understand. With regard to the distribution of tracts, he thought the society had acted sparingly and cautiously. He did not know any class for whom the Tract Society ought to make provision more freely than for the London city missionaries.

Mr. JOHN MACGREGOR suggested for the consideration of the committee whether men of business might not be attracted to the meetings, if, instead of lasting between three and four hours, the duration of the meeting was limited to two hours.

A vote of thanks to the chairman concluded the proceedings.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.—The ninth annual meeting of this society was held on April 25, at Willis's Rooms, St. James's. Mr. J. C. Colquhoun presided. The report stated that the committee had four training colleges in active operation, which there was every reason to hope would become centres from which Christian vernacular education would receive a new impulse. The efforts which have been made to raise the standard of secular education in the native heathen schools and to introduce Christian instruction among them have been carried forward with increasing zeal and vigour. These efforts had been cordially approved by the late Bishop of Calcutta, who shortly before his death examined into the operation of the schools. The committee were glad to state that the Government continued the grants in aid, which they regarded as evidence that the secular instruction imparted by the schools and the discipline maintained in them met with public approval. There were no less than 72 schools in operation, and there were upwards of 4,000 boys under the charge of the society's native teachers. The publication work of the society had been actively carried on, educational works having been issued in fourteen different languages at the rate of 1,200 copies a day; so that the society was, in fact, adding fully one-third to the supply of Christian literature in India. The receipts during the past year amounted to 6,345*l.* The chairman called special attention to the purpose for which the society had been formed—namely, that of training native teachers in India. He remembered holding a conversation with the late Dr. Chalmers on the occasion of his resigning the ministry and becoming a University Professor, when that eminent man observed that he had hitherto been salting the meat, but that he was now manufacturing the salt. Such was the work that that society had undertaken to perform. They had been blamed for attempting so arduous a task, and had been asked what could they hope to accomplish among 200,000,000 of heathens in the Indian empire. His answer was, much. By training the minds of the native youth they sent them forth among their own countrymen, and by degrees the errors and superstitions of heathenism were removed from their minds, and the principles of Christianity became implanted in their hearts. The Hon. A. Kinnaird, in moving the adoption of the report, congratulated the meeting on the fact that the society was cordially sustained in its efforts by every kindred institution in the empire. Four normal schools in Calcutta, Umritsur, Ahmednugger, and Dindigul, under English training masters, had been opened, and had received the support of the missionaries of different societies and also of the Government. India possessed an immense number of indigenous schools conducted by heathen masters, who instructed their pupils in idolatry. The Bengal committee of the society having in 1863 obtained the heathen masters' consent, Christian native teachers were attached to these schools, and the result at the close of the first year was that 1,200 native boys were capable of undergoing a satisfactory examination in Divine saving knowledge. Since then seventy-eight schools, containing 4,000 boys, had been opened upon; these might be greatly increased, as it was calculated that there were 50,000 of these heathen schools in Bengal alone. The annual cost of maintaining this whole scheme was under 500*l.* The Rev. E. Auriol, the Rev. Mr. Storrow, and Mr. J. Murdock, from India, then addressed the meeting, and the proceedings closed by a vote of thanks to the chairman.

REVISION OF THE PRAYER-BOOK.—At a meeting of the Society for the Revision of the Prayer-book on Friday, Lord Ebury in the chair, his lordship expressed his conviction that there would be no peace in the Church until everything was rooted out of the Prayer-book which in any way sanctioned the doctrines of the Church of Rome. The Rev. R. Bingham, the clerical secretary, read the report. On the motion of the Rev. J. Turner, vicar of Deddington (who said that both the Liturgy and the Thirty-nine Articles could not be true, because they were inconsistent with each other), seconded by the Rev. J. N. Simpkinson, vicar of Brington, the report was adopted. The meeting was subsequently addressed by the Rev. Dr. Blackwood, the Rev. C. J. Carr Glyn, the Rev. Samuel Minton, the Rev. G. H. Stoddart, and other gentlemen, and a strong appeal was made for additional aid to the society.

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